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/21 cont./

recovery from their pains. Mbatyan earned outstanding merit through the discovery of a protective vaccination against lung disease of cattle. According to the corresponding accounts of Zendeo and four old Masai, Mbatyan, several years before his death, had already prophesied the appearance of rinderpest that did not take place until after it and the subsequent subduing of the Masai by Europeans. In the outward appearance of this man nothing divulged his power. On a thin, average-sized figure sat an ugly head whose face was disfigured more particularly by the lack of one eye -- allegedly a birth defect. This latter circumstance led to the origin of the legend that the chief must always be one-eyed and that the father should destroy in childhood one eye of the son later following him. The face was even more repulsive because of a scanty, slightly gray full beard. That is, in contrast to the other men, neither the ol oilboni nor the el golatek and el kiborin mentioned farther below may pluck out their beards, because they would lose their supernatural power through the removal of the beard hairs.

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The chief's village consists of a large number of kraals lying close together, several of which serve as the dwelling of the ol oilboni with his numerous wives. Mbatyan had about 200 wives; the still young Zendeo has only 20 of them. No strange man may enter these dwelling kraals of the chief and his wives or appear in their immediate vicinity. Close by are found the rest of the kraals, one of which is intended for conferences and receptions and in which a few older men close to the chief as helpers and advisers (el dunganak oirorif ol oilboni) live with their families, whereas the others are occupied by warriors who form the defense of the village and, on the marches of the chief, his bodyguard. In his last years of life, when Mbatyan was mentally disturbed, he often spent months on the open steppes in a small hut made of branches, around which the warriors accompanying him camped in a large circle. The ceremony in the chief's camp is very simple. One of the men wandering about idly in the village leads the newcomer into the conference kraal, where he waits for the chief. As soon as the latter appears, the stranger

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/125/

ALLEGRETTO

533
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Solo

an - ai en - ge - turia er-na-do e - ra - bo-aché-ia

Tutti

oh lale - jo o-jo - é lale - jo

Solo

oh Me-le-ia To-do-tu mon-gen lon-ju - gi

Tutti

oh lale - jo o-jo - é lale - jo.

In free translation the solo says: who is the leader of the red shields; oh, it is Meleta, who was wounded in the fetlock/Ger. Femel/, so that his red blood ran into the "moängen" (the fetlock ornament of Colobus skin); literally: who the leader of the red shields, oh, Meleta, who has taken out the blood from his moängen.

For judging the beauty of the human body the people in general apply the same principles as the European does.

The Masai idea of beauty calls for a well-built, slender body with slightly rounded forms. In contrast to most other black peoples, among whom corpulence is taken as the measuring stick for feminine beauty, a Masai beauty may not be heavy. Her limbs must show just enough roundness so that they do not appear angular. Further requirements for being regarded as beautiful are: oval face, white teeth, black gums, a skin color as light as possible, protruding buttocks

/125 cont./

- 832 (without, however, one's being able to speak of steatopygia), robust
 • 826 hips, deep umbilical cavity. The lips must not stand out, either by
 form or color, so that thin and dark lips are considered beautiful. For
 [302] tongue and gums an artificial black coloring is regarded as beautiful;
 [824] for this one uses the juice of Clerodendron ternatum (1).

1. Ol oltero 'gischo' el nijaba.

Prominent muscles in the upper arm and calf or a fat belly are re-
 garded as ugly and are contemptuously compared with the like
 characteristics of the Negroes, or one also speaks mockingly of club
 arms, or calves with a goat stomach stuck in them, or of a /126/
 diseased swollen abdomen. Among girls one places value on small
 bones, small, narrow hands and feet, as well as erect, hemispherical
 [302] breasts. By means of painting with red earth one seeks to enhance
 the dark skin color by the contrast of colors.

XV.

000 Weapons. -- Spear. -- Sword. -- Scabbard, belt, shield. -- Club. --
 Bow. -- Arrow. -- Firearms.

411 The foremost weapon of the Masai is the well-known, beautiful,
 large spear /Ill. 41 appears here/ (Fig. 27, see pp. 166 ff.). It
 constitutes all the pride of the warrior, who would sooner part with
 anything but that. The spear consists of three parts: the /127/
 upper iron blade, the middle wooden shaft, and the lower iron shoe.
 At the lower end of the blade and at the upper one of the shoe,
 respectively, one finds a socket by means of which these parts are
 stuck on the wooden shaft. The ancient spears had blades 30 centi-
 411 meters long and 20 centimeters wide, with short sockets, a long
 198 wooden shaft, and a short shoe. Gradually the socket of the blade
 was lengthened up to 40 centimeters, and the shaft was shortened in
 the same proportion. Such spears are still to be found only rarely
 today, and then the blade on them has been ground more or less
 narrow in the course of the years. Later, fashion lengthened the

[TEXT CONTINUED ON PAGE 168]

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Fig. 62. (18)



Fig. 63. (18)



Merker photo.

III. 48. Hair style el babet.

[412] a sharpened little piece of sheet iron which is called ol moronja (Fig. 62). Before the shaving the hair is moistened with water.

[177] The head is usually shaved during the es sobia days, the 18th to 20th day of the month, so that on the unlucky day, ol onjugi, the 17th day of the month, the head is not bald. The shorn hair is

[412] tossed into the thorn fence of the kraal. Beard hair and such lashes that grow back into the eye are plucked out with tweezers (Fig. 63

[613] [ol budet]). An exception to this is made by the men of the El kiboron lineage, who are not permitted to pluck out their beard hair

[189] because otherwise they would lose their power, in particular the

• [326] supernatural one that enables them to bring and to conjure away rain.

/156 cont./

802 after the other, from the little finger to the thumb, into the palm of the hand. While one then further counts in like manner on the fingers of the left hand, those of the right one remain closed and only its thumb is moved freely. After turning down the thumb of the left hand, the one counting raises both hands, now closed into fists, and says: tomon (= 10). For counting further, one begins anew in the same way and does not continue, say, on the next day.

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[191] The Masai count neither human beings nor cattle. It is believed, as the Israelites also did, according to Exon. 21, that the ones counted would die. Thus, they correctly estimate larger multitudes of living creatures in round numbers, and small ones with quite great certainty. Only dead persons, for example, the fallen warriors, are counted individually.

192
• 826 The names of the fingers might be mentioned here: thumb = ol moruo kitok, that is, the big old one. Index finger = os sogutihol or ol osokutoni, that is, the sorcerer; if one wants to make someone ill through sorcery, one spreads the magic medicine under the nail of the index finger and, murmuring a curse, one points with it at the person concerned. Middle finger = ol gerēti, that is, actually the strip of skin worn ringlike on the middle finger. Fourth finger = āgoto en genenja, that is, mother of the little finger, which is called en ginjenje or also enḡ ilinda.

802 — Ordinals: ol oituriḡu = the first /masc./, ol iare = the second /masc./, ol ioguni = the third /masc./; en aiturḡu = the first /fem./, en iare = the second /fem./, en žuni = the third /fem./. The /masc./ (the /fem./) (general), ol (en) abaye; the last in the meaning of the rearmost is called ol abaye ta gorom; the one standing on the right end of a row (to the right of the one judging) is called ol abaye t' en gaina ertatenne (en gaina = the hand, ertatenne = on the right). the one standing on the other end, ol abaye t' en gaina ekediēnje (ekediēnje = on the left).

Once is called nabo katā (or nabo gadā); twice, kat' aré; three times, kat' unī, etc.

751 /182 cont./ In order to avoid the onset of a case of diarrhea as a consequence of the very popular copious enjoyment of liquid fat, a root decoction of the above-mentioned ol ama tree (Ximenia americana L.) is administered.

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164) Constipation (ol gōlomi). The most popular remedies in severe cases are a decoction or extraction of the bark of ol jani 'njugi (Embellia kilimandscharica Gilg) mixed with fat, or, in milder cases, the pepperlike grains of ol odo (Maesa lanceolata Forst.), which are chewed.

1827) Regarded as aiding digestion is the bark of ol mata (Thespesia garckeana F. Hoffm. and Dombeya reticulata Mast. vel aff.), of en damgcho, also called ol egurugi (Turraea Volkenii Gürke), which is drunk mixed with meat broth, and of a still unknown Acacia species (ol alili), which is why the warriors, during their meat feasts, add these powdered barks to their drinking water, as well as an extract of the pounded root of ol gbulot (Bridelia cathartica Bert).

"To clean out the stomach" the warriors take, once every three or four months, a medicine called en janigitti, consisting of the bark decoction of ol odo (Maesa lanceolata), ol mokotan (Albizia anthelmintica), ol marbait (Croton spec.), ol jani 'njugi (Embellia kilimandscharica Gilg), ol getalamua (Myrica kilimandscharica Engl.), ol agurtuti or ol dinjai (Cissus quadrangularis).

As Tonicum roborans /strengthening tonic/ and beautifying agent, pulverized bark of ol dīmīgōmmi (Pappea capensis Eckl. et Zeyh.) is added to the drinking water. It is supposed to make the skin softer and more elastic, as well as to give rise to an increase in the padding of fat through which sharp contours are rounded. The remedy is especially popular among warriors.

752
164) For liver pains (ala a mun/wa) one drinks a decoction of the bark of ol sodjo (Enclea frutescens).

For spleen pains and spleen swelling (ala ol damfin), the powdered bark of the same tree, stirred to a paste with honey, is eaten or, mixed with honey beer, is drunk, as is a root decoction of ol senetoi (Caesia didymobotrya Pres.), which as a rule is mixed with milk.

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In the songs the following prayer is constantly repeated: 'Ng ai staaia, 'i' ochiage aomon, kiamon ag' ije kiamon en gera, en golobi en aicho, i.e., God, I implore you always; I pray, we pray to you alone, we pray for children, for birth for the barren woman.

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Whereas the supplication feasts are usually held on the es sobiafn days (from the 18th to the 20th of the month), a joint supplication-prayer, oi dogm, often takes place on the day of the new moon. The people of the kraal gather in the evening and, from a buffalo or cattle horn, drink a mixture consisting of milk, a cold extract of en gaitetoi twigs (Commelina Merkeri K. Sch.), and a white powder obtained from the oi oiboni, while they say the /210/ prayer: 'Ng ai jo ijok en giachon, jo ijok a giachu, jo ijok en gera! That is, may God give us well-being, livestock, and children. If a larger supplication feast is to be held in a month, the joint supplication feast always precedes it on the first day of the month.

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If a small child of one not long detached from the warrior standing dies, he not infrequently sees in it a punishment from God for his having killed a pregnant woman on an earlier expedition, provided that he once killed a woman who might have been in this condition. In order to obtain forgiveness, he offers God a black gravid sheep, and, to be sure, close to the spot where at that time he committed the deed. Before he kills the animal, he prays to God, mentions the purpose of the sacrifice, and asks for pardon. As penance for his misdeed, he throws the blood and amniotic fluid (en gipa) of the sacrificial animal, as well as the fetus and uterus, both cut into pieces, upon the spot where it occurred. He takes along neither meat nor skin of the slaughtered animal, but leaves everything lying there when, after the concluded sacrifice, he returns to his kraal.

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The lineage of the El kiboron believes that the bones of the buried corpses of their married men turn into snakes. They therefore do not kill these animals, like the other Masai, but are happy about their presence in the kraal and by the huts and, as soon as a snake appears, set on the ground a shallow dish with milk and honey as food for it. Snakes in and near El kiboron kraals are not rare.

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Allegedly they never bite the El kiboron people; on the other hand the latter often use them as frightening devices against both Masai and Negroes.

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The Masai are not familiar with devils, but indeed with the -- male -- demon 'Ngaunir, whose body is hard as stone and therefore invulnerable, who bears the head of a predatory animal and whose feet are armed with claws. He lies in wait on paths and calls passers-by by name, in order then to tear apart and devour those who approach. For most adults 'Ngaunir is merely a bogeyman for naughty children. "Do not go too far away," the mother says to the children, "otherwise 'Ngaunir will get you."

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If a person brings misfortune, illness, or death to another through sorcery (en sika), this is merely the effect of a power inherent in the magic medicine, which is based on the composition of the medicine and is effective through the recitation of certain formulas and the execution of special gestures. The aforementioned amulet ring (ol geretti) protects one against the effect of magic made by another Masai. Women who go into the neighboring areas of foreign tribes to buy vegetables especially protect themselves from their sorcery.

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They smear their foreheads and cheeks with cattle dung or wear around their necks a cord on which are strung small, split sticks. Other amulets that I found contained, sewed in leather, a mixture of plant powder (from wood, 211/ roots, bark), after which they are named, and a secret medicine of the ol goistiki, who alone is able to prepare the whole in such a way that it is effective. The legumojig amulet is worn by women around their necks and is regarded as prompting conception. We have become acquainted with another remedy prized by the women barren up to then in connection with the boys' ed gahita feast. The ed goguroi is tied around the ankle and protects one from ailments of the legs. The ol durgel is worn by warriors around the neck or wrist for protection against sorcery. In hand-to-hand combat the powder contained in it is also scattered toward the enemy, whereupon the latter is supposed to be forced to give up his resistance. The en jara protects the husband from the anger of his wife when he has committed some folly, for example, has gone beyond the customary limits on

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Lemajan married Kibubet. Four days after her birth the paternal kraal had burned down, which is why she was named after the leaping flames (en gibubeto). She gave birth first to the boy Learin, a name that means "much rain," and then in later years to the son Tumbaho, since she said at the birth of the latter: "tendob bhrum" - finally I have received.

Learin married Naslanda, who bore him Tumbahik. He was named this after the root horikot, which his mother ate with special liking during the last months before his birth.

Tumbahik was a devout man whom God loved. He married Nalpende, who bore him three sons. The eldest was given the name Ochomó, meaning the son and heir, because shortly before his birth an epidemic had carried off, besides many other people, also the male relatives of Tumbahik. The second son was called Bartimao; later on he became a judge, the one presiding in the council of elders. The third son was given the name Barmao, after a song of supplication popular at that time, in which the words "barmao (I).

2. al mac, the twins; be-mao, or, for euphony, barmao, is the one who gives twins; therefore in the above song, in the meaning: "You, who gives us twins," whereby the word "twins" represents an intensification, based on joy and gratitude, of the idea of "children." Cf. also the term of address be-mao in Part 2, III.

ch. "Ng al stansia" kept recurring.

(276) Tumbahik had adopted Ledgini, from the El denja people, as a brother. He had asked him for admission into his kraal, and soon an intimate friendship had closely united the two. When Ledgini died, Tumbahik married his childless widow Nahaba-logunja, who owed her name to her high, narrow head (I).

1. This head shape corresponds to the Masi ideal of beauty. Nahaba-logunja's father was called Ol joun, her mother Digai.

* [826]

/212 cont./

4121 Among the Masai and the ancient Israelites the entire law, the
 4173 natural and moral order, consists of precepts and interdicts of God.
 4171 He commands the human beings to do good, he forbids them to do
 4539 evil. He is the teacher of human beings in the distinction between
 (776) good and evil, so that this ability to differentiate is one of his foremost
 characteristics even in the religious view of a primitive people.

The idea of the tree of life presupposes the desire for another
 characteristic inherent in God, for eternal life not limited by death.
 Now, however, is such a desire present in the feeling and yearning of
 a savage, culture-poor man? The extraordinary contempt for human
 life, the absence of mourning going beyond the customary interment
 ceremony, the idea that death brings sleep to the aged, rest from
 earthly life, answer the question negatively. The desire for long life
 is the result of a higher culture, and, indeed it is the civilized man
 who wishes for an eternal life on earth, but not the member of a
 primitive people.

I suspect, therefore, that the Israelitic original conception of
 paradise knew of only one tree, without any more detailed designation,
 "the tree concerning which I commanded thee not to eat any of it,"
 as Jahve /Yahweh/ designates it in Genesis 3, 11.

The adoption of the tree of life, which may have come from
 Babylonian myth, then gave the originally one tree the addition "of
 the knowledge of good and evil."

In the Biblical presentation and in that of the Masai we find the
 picture of the tempting of the woman by the snake, which through
 that is represented as the symbol of evil, of sin. For the Masai this
 interpretation is still to be found in some of their customs. We saw
 that the members of the lineage of the El ilhoron, peaceful, and
 therefore particularly beloved of God, do not fear snakes, and,
 further, they believe that the bones of their departed dead turn into
 snakes. Proceeding on the assumption that the story of the fall is
 the primary one, the first-mentioned belief in the native form of the
 primitive peoples shows that those living according to God's commands
 and illumined by his grace /213/ need not fear the power that evil
 has over man, whereas the second view demonstrates that what is
 sinful in man remains on earth and goes on living after his death.

/367 cont./

724 173. of leaf | of grass (*Dichromyia setacea* Wb.). The larvae seeking game in vain think he will quickly find it after breaking off a twig.

174. of leaf | grass (*Stictia Villanovae* Cllg.). Acts as a larvicide and, in larger doses, is regarded as an agent for driving away tannins and astringents. The cold extract of two handfuls of bark is warmed and mixed with fat, meat broth, or milk before being taken.

175. of leaf | of grass (3)

1. The plant is also called see see see see.

725 (*Callitriche villosa* Willd.). Small-Downsfield. The person spending the night alone in swamps or bush likes to use a few plants into his campfire as protective magic against all kinds of dangers.

176. on leaf (*Pentstemon ciliatus* Lill.). Good fodder grass for cattle.

177. on leaf leaf (7). Good fodder for small Downshire.

178. of plant (*Arctostaphylos* Del.). It is one of the mildest stimulants taken at the forest coast of the western. A piece of bark approximately a handspanth wide and 30 cm. long is powdered and then steeped in cold water. This quantity is the staple dose per person per day.

179. of leaf (*Barium* spec.).

180. of leaf leaf (*Euphorbia velutina* Pers.). Small-Downshire fodder.

181. of leaf | of grass (*Euphorbia* spec.). In order to stimulate a circulation, hops across the grass with the milky juice. The glass smells /367/ because of this and prevents the down-bark insects from slipping forward.

182. on leaf | of grass (*Clethra* spec.).

183. of leaf leaf (*Euphorbia Schimper* Presl.). Regarded as poisonous.

184. of leaf. Good fodder for small Downshire.

185. of leaf (*Baronilla* *baronilla* E. Sch.). The scaffold of the court is made out of the wood.

234⁴ hadi adios. The goods are given by nearby cultivators
(144) and purchased or traded by the Masai. The calabashes
are cleaned between usings by washing in water (if
available) and then purified with a mixture of urine and
wood ash. After being carried in one of these containers
the milk has a rather characteristic, somewhat uneasy-
some taste that may stay with one for several days.

443 The maize meal is purchased or traded from the
Halla or trading post run general stores which are
found at Keroh, Lelunda, and at other points around
the periphery of the area.

242
472 Meat comes from the Masai livestock and occasionally
game. The old traditions laid down specified rules for
who in the tribe might eat what kind of meat, and at
(704) what times. Apparently the warriors had a right to
demand milk and sometimes meat from anyone, at least
in their section. Milk and meat were not to be consumed
at the same day, but blood could be mixed with the milk.

241
(711) When not fighting the warriors could carry out
on algal, or meat camp. They would take goats or a
bull and make camp in the bush, kill and eat the
animals. The algal might take from a week to a month,
• (712) depending on the available time and meat. We presume that

701 the principle was that the meat and blood strengthened
 • [226] the warriors for fighting. We periodically came upon
 [252] moran cooking fresh meat. It was usually goat or sheep,
 although occasionally bovine, and they cooked it either
 by skewering pieces on green limbs which they held over
 the fire, or by placing the strips of meat on a wooden
 [257] grill above the fire. Youngish children usually
 701 accompanied the moran. Gower (1948:79) notes that in
 562 Tanganyika Masailands:

At an plawi a few moran (warriors) will go into
 the bush and slaughter a bullock or goats. They
 take with them a few uncircumcised boys and girls.
 They camp in the bush for any period from 10 to
 30 days, depending on how many bullocks they have
 to slaughter. For the first few days they eat the
 meat roasted and cooked; thereafter they subsist
 on soup. The Masai consider that this diet gives
 considerable strength.

We never observed moran cooking meat far out in the bush.
 Usually these feasts were close to a home.

We were told that eland and buffalo were considered
 close enough to cows to be proper food for Masai and
 this was also postulated by Griseb and Griseb (1960s)

562 and described by Huntingford (1953:109). The women
 [243] apparently could eat game meat, especially gazelles,
 during pregnancy. From the reception of the meat we
 brought to homes, we believe that in addition to women
 and children elders and a few moran will gladly